

28. 9. 36
The Ruinous
fal of Prodigalitie: with
the notable examples of the
best aproued authours
which hath bin written
of the same. Newly
set forth by
Iohn Carr.

TIMOTHY. 6. CHAP.

1. Epistle.

Charge them that are riche in
this world, that they be not hie
minded, and that they trust not
in vncertayne riches, but in
the liuing God.

Imp:nted at London in
Fleetstreet, by Wylliam
How: for Iheremy Kirkeham

ANNO. 1573.

The R. M. S.

of the R. M. S.

the notable example of the

best of the R. M. S.

which is the R. M. S.

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the R. M. S.

the R. M. S.

the R. M. S.

To my very especiall and sing-
guler good freinde, Mayster
Edmond Yonge, Gentilman: Student
of the Law. Iohn Car, wisheth con-
tinuall health, and prosperitie,
to the pleasure of God.

ONSIDERYNG
with my self, how
greatelye wee are
bounde, to render
thanks vnto God, for the great
benefits, which he hath bestowed
vpon vs: whiche benefits are in-
finit, and wee are not able to
yelde vnto him, prayse, honour
and glory, so much as he deser-
ueth, whiche thinge I did well
perpend, therfore I thought it
meete to practise my pen, in the
exercise of the litle talēt which
God hath lent vnto mee: to the

The Epistle.

augmenting of Vertue, and to
abrogate vice, for I was moou-
ed to diuulgate, or set foorth
this simple woorke, accordinge
to my literature, as far as my
capacitie was able to compasse.
For I beyng wholly drowned, in
the Lake of ignorance, had nos-
thing more precious, to present
vnto you, but this the paterne
of my simplicitie, whiche God
hath lent vnto mee. I was the
much more imboldened, to dedi-
cate this simple worke vnto you,
sith that I haue knowen your
zelous affection, which yet you
haue euer borne, to the encrease
of learnyng, and that your stu-
die hath euer bin prest, to serche
and

The Epistle.

and looke for the preservation
of the same. And moreover
because that I had a good hope
and affection, that you would
as well esteeme of this my sim-
ple worke, beyng the first frui-
tes of my labour, as though it
were a greate deale more bet-
ter. And according as I pers-
ceiue and vnderstand how that
you doo take this simple worke
being presented vnto you, it wil
animate and encourage me, to
employ my studie, more then yet
I haue doone hitherto. And
although that I want the flow-
ers of rethorike, to beutyfi and
set forth this simple worke, yet
I shall desyre ye, as I haue don

before, to accept it: and if that
any fault you finde there in, I
shall desyer ye, to ostende your
fauour so muche, that I may
haue entelligence of it, for I
wyl euer more submit my self,
to the counsell of the learned:
and furthermore, I shall des
yer ye, not thinke the worst of
it, for I wil not, nor meane not
to teache any man, how and af
ter what sort, he shall behaue
himselfe, in any respect. For I
my self, haue as much neede of
teaching, as he that bath most,
but I will alway stande vnder
the correction of the learned.
Thus hopng that you will ac
cept this my traunyle and good
will,

The Epistle,

wil, according to your accustomed
curtesie, and be a patrone,
in the defence of this my worke
and to gratifie your curtesie, I
will shew my self frendable
towards you, and now I am
lothe to trouble ye, with
any more circumstance,
but wisshyng God
to preserue you
in health,
wealth, and felicitie,
to his blessed will
and pleasure.

Amen.

Your friende to his poore
pouer Iohn Carr.

**A nother to the same, written
in commendation of
Learnyng.**

NO kinde of ground so barren is,
but that by labour may
Be brought to bring forth fruitful vines
the Poets so doo say.
Euen so no mynde or memorie,
that is so dull to learne:
By practise often in the ende
he wysdom may deserue.
For as the water drops in time
doth perse the stone so harde:
Euen so doth learning perse the mynde,
to it to haue regarde:
For what is he that learmed is,
and therin doth delight:
That wyll not to the simple foole,
and weake wits this resight?
That learning passeth masie Golde,
and perfit precious stone:
And requisite it is for to
be had of euery one.

What

What would kinge Cresus mounts of gold
preuayle where learnyng wants?

No fruits of wealth doth spring, but of
learning like Olyue plants.

The golden waues of Pactolus,
whiche Midas plague did purge,

Inferiour is to learned lore,
for wealth to vice dothe vrge.


And learning men to vertue bringes
and perfect soules dothe make,

Therefore his good wyll do accepte,
whiche pende this for thy sake.

FINIS. I. C.

13. To

To the Readers.

 HE STATE OF the worlde is so good (gentill Reader,) that Iniquitie hath gotte the vpper hande of Truethe and Honest dealing: and Iniquitie dothe florish now so muche in the worlde, that all the preaching and teaching that now is vttered, by the preachers of the woorde of God, cannot perswade the people from wickednesse, but styll they persiste in their malignitie: whiche thyng I perfectly viewe and beholde, and do praye to God continually that it might be amended, and according vnto my bounden duetie, I haue employed my studie to the augmentinge of vertue, and to the ouerthrowe of vice. In searchinge forthe of worthy histories, whiche are worthy to be had in memorie: vnto the ende, that those which do reade and beholde them, and see the ende of suche wicked luyng, they may refraine from it. And because that now the most part of the worlde is geuen vnto Pryde and Prodigalitie, I haue here to the edificatione wrytten and set forth the ruinous fall

fall of Prodigalitie, with notable ex-
amples of Histories of the best aproued
aucthous whiche haue written of the
same: In dede I haue paste ouer manye
histories, the whiche I might well haue
treated of, but for breuities sake I haue
refrayned them, and broughte in diuers
others, which obliuion wolde haue blot
ted out of memorie: and if that therin
thou doest finde any faultes, doo not
stande carpinge on it, but lightly passe
them ouer, and say thou seest them not
then of the learned sorte, thou shalt al-
waies be cōmended: for in deed I want
the knowledge of *Tertullian* for Retho-
rike, & the tongue of *Mercury*, to paint
forthe eloquence, and therefore I am in
doubte, that thou wilt not accepte this
my simple trauell, and take it in good
parte, for I haue done it for the profite
of my natiue Countrey, to the augmen-
tinge of the glorie of God, and so

I craue thee to accept it, fare-
well in CHRISTE.

Yours to his power
Iohn Carr.

B ij

Against

A gainst all carpers
and finde faultes.

THou carpinge Momus hold thy peace,
thy taunting wordes refrayne:
I knowe thy spite is prone to speake,
eche woorke for to disdaine.

The learned route commendes the thinge,
and dothe it well accepte:
But thou whose tongue dothe neuer lye
dothe faultlesse thinges obiecte.

And Zoilus, thou whose mouthe stands ope,
thy carping woordes to sounde:
Against eche thinge, the shame to thee,
in thende will sure redounde.

Thou spits thy spight, when one thou seest
a peece of woorke hath framde:
Thy harte dothe thinke, thy tongue doth charge,
and woldst haue him defamde.

In spight of thee thou Momus thou,
and Zoilus in lyke case:
The auethour of this woorke againe,
his slender quyll will trace.

FINIS. I. C.

E. Y.

Pour name deere freinde
in fewe lines haue I witten here,
Them ponder well
and in your minde them euer beare.

E mbrace vertue,
D elighte in the truethe.
M ake no discorde.
O baye God,
N euer do wronge,
D eale iustly.

Y elde to the truethe,
O presse not the poore.
N orishe the needie,
G eue good counsell,
E ncline to Goddes woorde.

3

THE HISTORY OF THE
CITY OF LONDON
FROM THE FOUNDATION
TO THE PRESENT TIME

BY
JOHN STOW
CITY CLERK
AND
ANTHONY WOOD
CITY CHURCHMAN

PRINTED BY
JOHN STONE
AT THE SIGN OF THE
CROWN IN
ST. MARTIN'S LANE
IN THE PARISH OF
ST. MARTIN VINCENNA

The fall of Pro- digalitie.



NOTHINGE DOTH
seme so commodious to
the life of man, as to con-
sider and immitate, this
presēt state of the worlde.

For if euery man wold call to remem-
braunce, how, and after what sorte,
eche kinde of state doth liue; & reuolue
with him selfe, the woorkes of the Al-
mighty, whiche is so magnanimous,
then shall hee perceiue, if that man lea-
deth his life agreable vnto the worde of
God, and especially those that are lear-
ned, whiche haue the knowledge of the
trueth, and can vnderstand the doctrine
that is contained in the misteries of the
scriptures: they in mine opinion shuld
be the followers, moſte chiefly of the
same: But I am of the opinion of S.
Augustine, whiche saithe, thoughte that
the learned rowte, do reade and see the
way to saluation, yet I thinke (saith he)
that those whiche are vnlearned, wyll
be there befoze them: soz in deede I say
so

*Horsemen
are swif-
ter then
footemen.*

so my selfe, that it is an easy matter for
a horseman to ride to Rome soner then
hee the which doth goo a fote: by which
I doo meane, that those the whiche are
learned, should soner obtaine the king-
dome of God, then the ignorant can doe
and they maye rather followe the waye
of vertue, because they do beholde, the
enormitie, that ensueth to those that do
breake, or stray from that waye of ver-
tue, and run into the horrible and lothe-
some way of wickednesse, as many doo
at this present time, for I se dayly that
nature doth growe, more perverse then
other: for those, whiche a man wyll es-
teeme to be most ciuill, are mosse ryo-
tous, and those the whiche are thought
to be mosse prodigall or riotous, are by
their exterior or outward appareance most
full of ciuillitie, whereby one is not a-
ble to say that hee doth knowe a perfect
man of liuinge, the whiche is a thyng
to be wondred at, considering the great
learninge that flowes at this day, more
then euer it dyd, and the Gospel is tru-
ly preached, yet the state of the worlde,
is growe to such malignitie, as though
that

of Prodigalitie.

that we had no teaching nor preaching,
for it was neuer more couetouse, nor
the people were neuer more edicted but
to riotousnesse: for hee which is a man
but of a meane estate, will bragge of his
gentillitie, yea, and kepe cōpanie with
those the whiche haue substance and
wealthe, because that he will not be
counted an inferiour vnto them. More
whoredom, filthy fornication, was ne-
uer vsed, since the first originall, more
dissimulation, neuer was hard of nor
seene: What more should I say, sithe
the state of all thynges doth decay: and
the world was neuer more full of im-
pietee. And what is the cause of this? I
will accorde to my simple know-
ledge, reuele vnto you. You see, dayly
with your eyes, that euery man, if that
he be of any reputation, he will stande
in the same, yea, and rather then he wil
lose any parte of his reputation, he
will boast of the same, to make men be-
lieue, that is ignorant of his state, that
he is some Frankelin, or some Gen-
tleman borne, then he to vpholde his
state, will seeme to be a royltyng game-
ster,

ster, at Dice or at tables, or at Cardes,
the which if he vse any thyng longe,
will make his reputation fall, and con-
sume his substance, though it be but
small, then he must be driven of meere
necessitie, to go borrow money of some
of his familiar acquaintance: and when
he hath borrowed the same money, hee
wyl never reste tyll the dice haue leste
none, and thus he wyl and must make
shifte to mainteine his gaminge: Now
the time drawes on, that hee must pay
his creditour the money whiche he bor-
rowed, and hee hath it not to pay: then
must hee sell his landes or his goodes
to pay it, or els must go to prison, and
because that hee wyl not seeme so to be
defamed by imprisonment, he will sell
that whiche is worthe a hundred pound
for. iiii. scoore, and thus hee must do if
he frequent him selfe in exercise of such
unseemely gaminge: then of force hee
must be constrayned to make shifte for
money one waye or other. Some wyl
vse a kinde of dissimulation, to cloake
matters covertly, and will cogge and
foppe, and adulare a matter to gaine
by:

*These are
the comon
pactises of
some at
this daye.*

of Prodigalitie.

by : and other some will goe playe the
roystinge rouers, and watche quicke
cozles, when it were moze meeter for
them to be in their beddes a sleep; and
all because that they wante that whiche
they shoulde haue, to maintayne theyr
estates : Nowe if that hee be a man of
any reputation, and thus in superfluitie
haue spent his substance, then will
hee crouche and crie to his friends,
now if his friendes perceiue any grace
or amendment in him, they will helpe
him, and bestowe theyr lyberalitie on
him, and then: if he againe do fal, to the
lyke vice, as hee dyd before, they will
seme to drawe theyr fauour from him,
and so will cleane reiect hym, and thus
shall hee be broughte into misery. And
again, if that one hauinge substance,
and spende it so superfluous, and haue
no friendes to helpe him, nor none to
whom he may sewe for any reliefe, the
must hee forsake his olde companions,
then his riotousnesse is turned into a
most myserable state of penurie : thus
doth many at this present time decay,
thus are they brought lowe, whiche lo-

ked so highe. I woulde wishe therfore
the state to consider his callinge, and
to remember the inconuenience of su-
perfluitie: for what wil a man do, when
that hee wanteth substance, which som-
tyme had it: for when hee considereth
the state hee hath been in, and reuolue
with him selfe his state present, it wyl
be dolerous vnto him, mary the neresst
waye to auoyde the daunger of this do-
lour, is: before to consider this whiche
is chaunced afterward, and thinke with
him selfe, that if I do nowe spende ryo-
uously this substance whiche I haue in
my youth, I shal want the same in my
age, therefore I wyl spare it, I wyl
pleade simplicitie, I wyl not stand on
my reputation, but yeld vnto the worst
rather then geene occasion of wronge,
this will hee doo, the whiche doth not
regarde the pleasure of vaine thynges:
Nowe I doo not wyte this vnto you,
pretendinge to alowe couetousnesse to
be exercised among suche yowthes, as I
do wyte of, but I doo write this to the
intente that they should not spend that
whiche they haue, in superfluitie, as in
gaminge

Couetous-
nesse is of
the auth^r
here reiec-
ted.

of prodigalitie.

gaminge, in gay apparell, in keppinge Good exers
of suche companie as are edicted vnto cises are
riotousnesse. In frequentinge such st, here also
ercises as are not commendable: many ed.

in deed I can not disallowe some kinde
of exercises, which are wrought by the
agilitie of the body, so that they be vsed
with a mediocritie, not superfluous,
no2 vppon bzauery, to gayne the name
of a lyuely youthe: and some other ex
ercises I do discommende, because they
are viciouse. Nowe I wyll not seeine
to teache a man what exercise hee shall
vse, for that will I referre to his owne
discrete minde: but I do shewe the en
ormitie whiche ensueth to those, which
frivolously do spend their time in vaine
pleasures of the worlde: as in delight
inge in Wyde, whiche is the mother
of all mischiefe, and in drunkennes: for
when a man or woman is drunke, they
are then edicted vnto all mischiefe, and
other vices beside, whiche I perceyue
that the worlde is geuen to, therfore I
woulde wishe that this may be a refo
mation for those the which haue hitherto
led their liues in suche wickednesse,

The ruinous fall

and that they may hencefozthe, frame
their mindes to the Imitatinge of be-
tuous exercise: & not to esteeme the vaine
pleasures of this worlde, whiche is but
a vale of miserie, but I do beleene it
were as easie to tourne the stone into
the water, as to cause some of them to
exterminate and cast of the vse of suche
vices, for they are soo rooted in them,
that they can not parte a sonder: But
nowe to procede farther, let vs se what
worthy Histories the auncient Histori-
ographers haue left with vs in learned
bookes, touching the fall of Prodigal-
tie. I call to remembraunce that He-
rodotus a writer of Histories, dyd per-
t in his Booke, that sometime one Huua
was Dictatour of Rome, this Huua
hauing no more sonnes but onely one,
he was verie carefull for hym, and lo-
ued him entierly, for as the story saith,
that he did decke him vp in costly aray,
the fyneste that mighte be gotten, and
kept him at schole: but he was so pam-
pered and nuzzled vp in worldely propa-
nitie, that hee had rather minde on his
Prodigalltie then on his Booke, and
would

*Herodotus
a Greeke
historio-
grapher.
Marcus
Huua was
Dictator
of Rome,
one of the
highest of-
fices there.*

of Prodigalitie.

woulde rather exercise hym selfe in diuers kyndes of games, as dislinge, cardinge, and other moe, whiche oughte not to be bled, but rather to be reiected and so hee continued the space of seven yeres, in which time he had consumed his fathers substaunce, so muche, that his father dyd seeme to withdraue his greate loue and good wyll from hym, and dyd kepe him in so shorte, that hee coulde not haue the value of one peny, but his father woulde knowe how that it was bestowd. Howe this youtiful sonne, contrary vnto his fathers wyll, woulde priuie reioyce vnto his olde companions, whose companies befoze hee frequented, and they gaue him such counsell, that hee woulde not seeme no moze to be kepte in at his fathers pleasure, but dyd shewe him selfe so obstinate, that all his friendes hated him: it came to passe that his father dyed, and he possessed his landes and goodes, & he through his companions entisement, was seduced from all vertuous trade and led his life in a most ryotous rate, and consumed it cleane: when all was gone,

The ruinous fall

gone, and had nothinge lesse to mainteine his former state, his olde companions which befoze had frequented his company forsooke hym cleane, and rather sought his destruction, then for his prosperitie, and so in greate myserye, he wente beggynge his breade, and at laste, fell to robbing, and soo was taken, and accordinge to the lawe suffered deathe: Oh what abayled Fortune whiche to hym was incomparable: for where that he had welth and substance, was verye well esteemed and beloued amonge the Senatours of Rome for his fathers sake, nowe was he thowse riotous prodigallitie, broughte to vtter destruction: the like in these our daies wee maye beholde with our eyes, for a troumbe there bee of suche chyldren, whiche doo include vice, and abrogate vertue, and all because that they are edicted vnto prodigallitie, whiche is repugnant vnto vertue, as theyr exteriour operations doth manifestly offend, for to here the minde is geuen to playe prodigall partes, and desirous to goe braue and to kepe companie with rovers,

*Do nomore
then your
habilitie
is able to
teache.*

of Prodigalitie.

sters, to be franke in expences, to bee free in liberalitie, moze then his baby-
litie is able to vpholde, for I count him
a very innocent, that will put his hand
farther then his sleue wil reache, and to
bragge or boaste of his gentilitie, all
these vices dothe derogate vertue, but
I muste confesse that lyberalitie proce-
deth of a gentle harte, as when he doth
geue some thinge for a recompence,
for gentelnes or profite, whiche he hat h
founde: but yet it maye digresse from
the boundes of vertue. In rewardinge
excesciuely, or in prodigal expences, or
on other thinges inconuenient, of smal
importance, in deede I must saye, that
suche arrogation, is not worthe to be
counted the name of lyberalitie, but a
thinge done on a branerie: In prody-
gal promptnes, is a singular signe, that
the authour thereof, is rather geuen to
prodigalitie, then to ciuill demcanour:
Nowe let vs see farther, how they whi-
che haue vsed prodigalitie, are come to
vtter desolation. Iolas a lustye youthe, *Iolas borne*
dwelling in Athens, at a festiual day, *in Athens.*
whiche the Athenians vsed to celebrate a worthe

D

He example,

The ruinous fall

*They dyd
celebrate
to Diana,
the Goddes
of chastitie*

hee to honour the Feast, bestowed. **xx.**
thousand pound in apparel for him selfe,
and. **xx.** men, whiche hee had hyred to
waite vpon hym as that daye: he was
so richely decked in costely robes, that
euerye man wondered at him, and dyd
stande in an admiration with them sel-
ues, howe that hee was able to deuise
so riche garmentes to be made, but the
minde whiche is edicted vnto vyce, or
prodigall actions, nothyng to suffice
his minde, is to harde or difficulte for
him to deuise or inuente: Hee beinge
thus decked, in suche costly array, dyd
gloze in him selfe, and perceiued that
the people dyd wonder at his greate ex-
pences and cost in apparel, dyd euer af-
ter continually, weare the same, and stil
mainteined it, as long as his moneye
bid last: In the ende to conclude shortly,
hee had neither moneye, goodes, nor
landes, but was gladde to set his feete
vnder other mens tables, and because
he coulde not haue his wyll as hee was
wonte to haue, he fell to shifting other
waies, and kept company with whores
and because that these harlots had rob-
bed a

of Prodigallie.

bed a gentell man, they were taken;
and Iolas with them in their compa-
ny, and so was prisoned, where in he
died miserably. Thus ye se, what the
ende of his proude prodygalitie came
vnto: *Reuolue* the ende of it is lyttell
better, for if euerye youthe or younge
man, would consider this, and reuolue
with him selfe, the imminent danger
that on prodigallie doth procede, they
would abandon them selues from it:
but he that is naturally disposed, to be
prodigall, cannot be ciuill: In deede I
musse confesse, that it is feldome scene
that a young man shoulde be ciuill, till
he come to xxiii. yeres of age, or there
about: in deede then he growes to some
stature, and by wisdome, is ledde to be
ciuill: I had almost forgotten *Bambes*
which was the king of Nauers brother,
howe prodigally hee did liue; *Xenophon*
maketh mention: for hee woulde vse
to haue change of apparell, iiii. times
aday, and he did gloze in it, in so much
that hee woulde neuer haue respecte to
thinke on the comon wealth: the ende
of it was this, hee was oppressed with

*Take hede
of this ex-
ample.*

*Bambes
kinge of
Nauers
brother.
Xenophon*

Di

warres,

The ruinous fall

*Rebellion
agaynst a
prodigall
kinge.*

warres, by the Hungarians, and was taken prisoner, and coulde not be ransomed, without great substance, he was cladde in a riche armour, and sette in a peepe of scales or ballance, and he was weyed ten times in pure masse golde, whiche much enpouerished his treasury, that when hee came to his kingdome hee hadde but small substance, and because hee coulde not haue his pleasure of wealth, as hee was wonte to haue, byd extorte his cominaltie, and they seeinge theym selues extorted, to mainteine his prodigalitie, rebelled against him, and set on hym, thus alwaye the prodigal people do come to destruction for oftentimes we see, that he the which dothe exalte him selfe, is brought lowe, and hee the which doth humble him selfe, is exalted: but we may perceiue plainly, that at this day there is fewe of our younge youtnes, or elles gentill men (as ye would terme them) that will enter into a path, which lea- deth vnto humilitie, but rather wll of him selfe be so obstinate, that hee wll not force, friende nor foe, but wilfully running

of prodigalitie.

runne astraye, from the vertuous imi-
tation, whiche hee oughte to practice,
and if his friendes or his parentes, doe
tell him of the same, then he is straight
at defiance with them, and thereby he
neglecteth his dewtie towards them,
which in the. xx. of Exod. we are com-
manded of God to kepe, sayinge, Ho-
nour thy father and thy mother, &c. but Exodus,
the prodigall child forgetteth not that, but
will rather shewe him selfe obstinate
against them, then do theyr commande-
mentes, which now in these our daies,
to our lamentable reproche, is so much
seene and proued by experience. Chyl-
dren more disobedient to parentes, I
thinke was neuer seene: children and
young men, more edicted vnto Pryde,
and Prodigalitie, I iudge in mine o-
pinion, was neuer harde of, chyldren
more subtyll and crafty then are nowe
in these our daies, I haue not harde of,
for nowe the younge teacheth the olde,
the younge correcteth the olde, the younge
despise the superioritie of the olde,
the wythe is contrary vnto dewtie, for
thoughts hee be neuer so poore, nor ne-
uer so

The ruinous fall

4. Reg. 2.

ner so in myserie, if hee be olde, those
which are young for the honour of their
age, oughte for to yelde reuerence vnto
them, and not stoutely to stande at defi-
aunce againste them: for wee must ho-
nour age, in hope that wee oure selues
shall be olde: but wee maye perceiue
that a greate number do stray from the
same perfecte pathe of vertue, as the
rlis. chyldren dyd, whiche mocked He-
liscus, after the ascention of his master
Helias. Then Heliscus turned againe,
and cursed the Chyldren, then immedi-
ately twoo shee beares came out of the
wodde and deuoured them; this exam-
ple I do bring in, in this place, because
I perceiue that the world is at this day
that chyliden being brought vp and nuf-
led in wickednesse, when they come to
age, they wyll not seeme to shewe any
obedience to their parentes, but seeke
to haue their owne wylls, whereby
they fall from vertue vnto vice, and so
aduance them selues euen to the top of
the prodigall doorte: then there they set
forth them selues in their bzanery, and
there they baynte and bragge of theyr
reputation,

of Prodigallie.

reputation, the whiche God knowes,
is but very base, yet they set a good face
on the matter, and wyl not lose it for
boasting, and as I call to remembrance
the like example I did find in the woꝝ
kes of Maturia, a Romain writer, that *Maturia*
at the Citie of Verona in Italye, there *a Romain*
was a pooꝛe man which went begging *writer*
of his bread, for wante of any other re- *dwellinge*
llement, and when hee came within *in Verona.*
halfe a league of the Cittie, there was
twoo lyttell boyes playinge together,
whiche kepte sheepe oute of the corne,
and this olde man came by, and they se-
inge hym, they leste their playe, and
rayled vpon him, and thꝛewe stones at
him, and with durte and mud they soꝛe
misused hym, then the olde man saide,
take hed childꝛen, that you do not reape
suche fruite, as your seede whiche you
sowe, bringeth forth: Then those two
childꝛen leste the olde man, and fell to
wꝛastlinge together, harde by a styꝛ-
king pitte of mud, and it chaunced that
the twoo boyes fell therein bothe toge-
ther, one hauing holde of the other: and
they beinge in, coulde not obtaine no
rescue,

rescue, but there were drowned. Thus they whiche will seeme to despise age, otherwise then duetie doth bindethem, we maye perceiue do come to a myse-
 rable ende, Nowe whether it was for
 wante of wyt that they did despise him,
 or whether it was vpon their owne vo-
 luntary wyll, in a brauery vpon prodigalitie, I cannot rightly saye: but wee
 may see at this daye, that youth is wil-
 full, and often times will do such dedes
 whiche dothe not become theim, and a-
 gayne, many of their parentes are soo
 sonde ouer theym, that theye wyll not
 geue correction, but rather geue occasi-
 on to prompte them in it: which when
 they come to age, they cannot refraine
 it, but muste needes put in bre his for-
 mer practise: This is an other cause
 that manye fall to prodigalitie, and in-
 clude vice, and exclude vertue, where-
 by their dede is worthy of no landa-
 ble reporte, but perpetuall infamie: for
 experience dothe enforme vs, that al-
 waies the doings of the prodigal wight
 is wicked, and that the ende of it is mi-
 serie: as for example.

Julius

of Prodigalitie.

Julius Caesar that worthy conquerour *Julius Caesar*
was so radicate in Pryde and prodiga-
litie, that he thoughte him selfe not ter-
restial and mortal, but in a maner im-
mortal, & Celestial, whereby he refrain-
ned the company of his men, and made
a decree that none shoulde come to him
vn called, in so muche, that in tracte of
time his nobles cruied him for his pre-
sumption, and specially *Marcus Brutus*,
wherby his life was often in daunger, *Marcus*
for they pretended to flea him: but ther *Brutus*
was one whiche knewe of the conspy-
racie, and hee bare suche good wyll to *some say*
was *Julius*
Caesar, that hee thoughte to geue hym *us Caesars*
knowledge of it, that hee mighte pre-
uent theym. He then wrote the same *sonne a*
of the conspiracie in a bill, and the same *bastarde*
daye that *borne.* *Julius* Caesar shoulde go to the
councell house, hee presumed contrary
vnto the kinges commaundemente, to
come to his presence, and deliuered the
byll to hym, but he beinge proude, did
not regarde the person that gaue it him
nor yet esteemed the byll: but in a rage
threwe it away, and denied to reade it,
and the same tyme hee was slayne, by

C.

Marcus

The ruinous fall

Marcus Brutus, and moze of the confederacie, whiche were appoynted.

Ande most myserable, which was reaped vnto hym, thow his prodigall presumption, for if hee hadde not been puffed vp with Pride, hee woulde haue esteemed the man that wrote the byll to geue him intelligence of it, but hee being addicted to glozy in himself, did not regarde nor feare the imminent danger, that haply should ensue, to reward him for his presumption, for the ende of it is euer lyttell better. Therefore I woulde wishe all those the whiche doo heare, and those the whiche doo reade, this booke, to immitate and reuolue with them selues, that Pride in thende hathe euer a fall, as for example.

Dionisius.

Dionise the kynge of scicill, was expelled out of his Countrey, for his intollerable Pride, and was faine to kepe a grammar schole in *Italie*, and so lyued begginge for his breade: and truly these Histories whiche I do here resite, may geue occasion vnto vs, to derogate the horrible sinne of Pride: for nothyng can offende God so sore, as a hautie,

of Prodigalitie.

hauntie harte, and a proude presumptuous mynde: for I remember an olde prouerbe: A proude hart and a beggars purse, can neuer agre. He that is of small habillitie, wyl thynke him selfe checke mate, with those the whiche are of a greater reputation: yet hee wyl thinke him selfe, that his reputation is coequall vnto his, Thus are manye in these daies addicted vnto pryde and prodigalitie, and wyl neuer seme to shew them selues, humble and lowelye, but loke stoute and lustie, as though that there were none equall to them.

Perfes kynge of Macedonia, was for Perfes. his execrable Pryde, envied and hated of all his kynred, and they caused hym to be taken prisoner, by Paulus Emilius whom the said Perfes did warr against, and hee was bounde and led prisoner, yet his Pryde was soo intollerable and odious to his nobilitie, that his olone sonne was afterwarde constrained, destitute of friendes, to become a smythe, and so liued in myserye.

Loe here wee see, that pryde and prodigalitie, dothe in the ende bringe man

The ruinous fall

to utter desolation, and not onely hym,
but his posteritie, and dothe therby get
perpetuall shame and reproche, and
both reape hate and disdain of his frin-
des, and soo in the ende, comes to my-
serie, as these examples dothe teach vs.

*Tarquine,
father to
him that
rauisht
Lucrece,*

Tarquine was the laste kinge of the
Romaines, and his Wyde was more
cause of his erile and banishment, the
for the cause that his son rauisht Lu-
crecia, wife to Colatinus. In dede the
rauishtinge of Lucrecia was a meanes
whereby they myghte finde a claime a-
gainst hym, as thereby they did in dede
and so they expelled him from al king-
ly aucthoritie, and neuer after had king
but were gouerned by consules: and so
they remaine at this day: thus we may
beholde and see, that euermore the pro-
digall man is odious to his countreye,
and that he can obteyne no fauoure nor
friendshippe at his friendes handes:
but shame and disdain, for the original
of pride came by Caine, when he disdai-
ned Abel, because god accepted his bra-
ther Abels sacrifice, more better then
his, and the ende of Caine was misery,
and

Genesis. 4.

of prodigalitie.

and so is the ende of al prodigal people.

The lord Morton of Douer in En-^{Morton of}
glande was a very proude and prodigal ^{Englande.}
man, and delyghted moche the compa- ^{a righte}
ny of roysters, the whiche in the ende ^{good exam}
dydde toznc to his inconuenience, as ^{ple.}

Wyll here resite: Hee commonlye fre-
quented the gaminge houses, and ryd
game and spende much, and when that
hee had so continued, the space of one or
two yeres, his welthe beganne to faile
him, then hee came to an abbot (it was
the abbot of Malmsbury, as farre as I
coulede remembre by the story) and to
this abbot hee made his mone, and did
shew the cause how, and after what
sorte his substance was consumed: then

the abbot saide vnto him, go thy wayes ^{A good an}
thither agayne, & loke where thou didst ^{swere to}
spende a shilling nowe spende twaine, ^{him.}

alas quoth hee I haue it not to spende:
then said the abbot you might haue told
me this when you had it, and not now
when it is gone, I haue noo other an-
swer to make vnto you. Then Morton
departed with a heauy harte, and came
to the house whercin hee had spent his
substaunce

The ruinous fall

substance, and finding one of his mates there that had wonne his money, and hadde ben a procurer of him to spende, when he saw him, his hart was fraught with care: remembzinge the state hee was in, and the state of the time present dyd with his sworde run hym thzowe, and so slewe him, and then he sat down and wept bitterly, and for sorow slewe him selfe. To see his miserable ende, this historie I found wzitten in an olde booke in Westminster abbey, whiche booke was wzitten by a Monke of the same abbey: I think that this story seems to be trewe, for what care wyl sooner perce a mannes harte, then when once hee hath obteyned the wealthe of the worlde, and afterwarde fall to myserie, as the Sacred scriptures dothe teache vs there of the prodigall chylde, whiche spent his porcion in riotousnesse, and was neuer careful for to kepe and save the same, to the entent that he might, obtaine the pleasure of it an other daye, but riotously wasted it, what was his end: the scriptures do ostend, he was faine to eate amonge swine.

Luke. 15.

¶ mi

of Prodigalitie.

A miserable state: yet in the ende
he repented, and came home to his fa-
ther againe, who receyued him very lo-
uingely, and did moze reioyce in hym,
then hee dyd in his sonne, whiche dydde
not in suche cause offende. Thus you
maye see alwayes that prodigalitie doth
consume wealth, good name, and fame,
it abateth honour, it disgraceth a mans
credite, it causeth hate of friendes, and
reape the losse of fauour, yea, and moze
then this, it draweth the displeasure of
God towarde vs, and maketh manye
thinges deere whiche would be plenty,
it causeth men to swarue from God, it
reapeth to them perpetuall dampnati-
on, for the proude harted man mindeth
nothyng, but his pryde: the couetouse
man mindeth nothyng but his wealth.
I compare Pryde and Couetousnesse
together, because of al vices that is, and
are viced, none doo moze resemble one
an other, then these two. For hee that
is proude, is alwaies couetous and gre-
die for to obteyne wealth, to maintayn
it, the couetous man is proude in his
harte, though he doo not shewe it,
exterio

*Goddess dis-
pleasure is
worst of al*

The ruinous fall

exteriorly, or outwardely, but because that I haue treated of Pryde and Prodigalitie hytherto, I wyll leaue of to speake of other vices, but to wche them a little as occasion serueth me, but if I had a thousand tongues to speake with, all, and a voyce as lowde as brasse, I coulde not vtter the vices which oughte to be spoken of, to the reproche of suche as vse them at this daye: but forthe I wyll procede as I haue begonne, touching the fall of Prodigalitie.

I founde certayne verses wytten by Lampridius in latten, I haue englisshed them, somewhat effectually for my purpose: though I haue not placed them in order as they were in latten.

LAMPRI DIVS.

When youth begins to run the wanton race,
which vayne desire prouoketh to enslew:
Then vice to rest in him will finde a place,
and cause him stray to be of vertuous crew,
Pride first prouokes him so far to enslew.

Then other vices followes fast by heapes apace
And so doth mā procure to run his wicked race.

Like

of Prodigalitie.

Likewise the same Lampridius, doth shewe what dammage ensueth to those that are prodigall, and more over bee there dothe wypte, of what disposition or nature he is of, that is geuen to prodigalitie: but in the ende hee concludes that Pride and Prodigalitie, is the destruction of all those that vseeth it.

In deede I must and wyll commend clenlines and comelines of apparell, vsed with a mediocritie, for it is to be abhorred to haue too sumptuous apparell, to flaunte it in brauerye, and not hable to mainteine it, neyther oughte it to bee too simple and pooze: but in a meane modestie, whiche is best conuenient for profite and honestie. It is not meete to see a beggar weare a riche robe: nor it is not decent for a maiestrate to weare a patched gowne: but I woulde wishe, that euerye man accordinge to his callinge, woulde vse the garmentes most meetest for him: In deede comely garments impoerteth the maiestie of a mā, and sumptuous garmentes not meete for his estate, disgraceth his audacitie.

¶

For

The ruinous fall

For what neede a rynge of golde in a
Swines snowte, sure it is not comelye
nor decent, but contrary vnto wisdom?

*Vlisses in
Homer is
created at
large.*

Homer writeth of Vlisses, that when
his shippes, & almost al his men, were
after longe tollinge on the seas, nere
hande perished, he was diuyn on land
where Alcinous raigned as kinge, a-
mong the nations of *Pheacas*, and this
Alcinous barbozed Vlisses and his men
and gaue him good enterteinement, for
he was very bare without apparel, and
Nausicaa daughter to Alcinous sente a
mantle to Vlisses, whiche when that he
had it on, hee represented a wonderfull
Audacitie and countenaunce of *Spaie-
tie*, whereby that Alcinous, sayde: I
woulde that Vlisses woulde take my
daughter *Nausicaa* to wife. And in dede
apparell mete for his state, which wea-
reth it, it is a perfite and pure thing to
set forth him selfe: but if he weare gar-
mentes and attyre not mete for his ha-
bilitie, it imbarcth his grace & gesture,
therefore I saye, let hym alwaies that
thinketh to liue in the lawe of God, and
in the

of prodigalitie.

In the feare of him, not to desire other
apparell, then with a mediocritie, whi-
che is decente for him, for in excelsse of
aparell ensueth muche inconuenience,
as I haue written before in this booke:
but nowe to conclude, I doo passe ouer
many worthy histories, which hath ben
lost in the braynes of sondry authours,
the whiche were excellent good, to be
treated of, but I haue ben somewhat te-
diouse in this my simple wooke, and
therfore I thinke it mete now to make
an ende, therfore these thinges which
I haue reherfed, to touching the fall of
Prodigalitie, ought of all estates to be
had in memorie, and perfitely ponde-
red, and be vigilant that they fall not to
the lyke vice, for the enormitie of it, I
haue already resited. Nowe all ye rea-
ders and hearers, consider with your
selues that Prodigalitie is abhorred of
God and man, and that wee ought not
to vse it, therfore of you let it be reiec-
ted and trode vnder your feete. And all
you parentes which desire to haue your
chilozen lyue in the feare of God, kepe
F ij them

The ruinous fall

them so in youth, that in age they may
obey you, and so shall you gayne the
fauoure of God and man, and be heires
of the kingedome of Heauen, where
the Lorde Iesus dothe raigne in
his celestially glorie, to whom
be all honour and glorie,
for ever and ever.

Amen.

FINIS. L. Carr

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